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PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JUNE 7, 1961

Taken or Left?

Matthew 24: 40, 41

George E. Failing

LIFE'S greatest blessing is to be "taken." Life's greatest disappointment is to be "left."

Boys play ball in the neighborhood park or on the empty lot. Captains are chosen. Then teams are chosen. One captain says, "I take *you*." The other speaks up, "I take *you*." Almost invariably there are some "left" after the two teams are filled. They are too young or they couldn't play ball. All they can do is to watch the game.

There's the "game" of marriage. It seems never to have been settled just who is the pursuer, which one makes the choice. In the ideal marriage, both man and woman make a free and sovereign choice to leave one's family and take the life partner. After the fellows or girls in a community, church or college are "taken," there are some "left."

There's the vocation of the Christian minister (as educator, evangelist, pastor, missionary, etc.). When a person completes training there's no desire stronger than the desire to be "taken." The letter from the conference president or from the missionary secretary or from the pulpit supply committee brings an offer to "take" you. You are wanted; you are chosen. That is one of life's greatest moments. Others, sometimes of equal worth and ability, are "left."

In ordinary life, opportunities usually open to those ready for them, to those who have prepared for them, both personally and scholastically. A skilled person is in demand. He "tempts" a job.

In salvation all is different. Because of sin all mankind is sidelined, out of service for God. Through Christ God makes the offer to "take" every one of them. Salvation has been purchased for all and is sincerely offered to "whosoever will."

The greatest election of all is to be chosen by Christ. *We are bound to give thanks for you, brethren beloved of the Lord, because God from the beginning has chosen you."* God created Adam and in him chose the whole human race for Himself. There's room at Calvary for every sinner and room in heaven for every believer.

Some day Christ will come again to earth. He will "take" those ready for Him. What a blessed moment of rapture that will be! But—horror of horrors—He will "leave" behind all the rest.

II Thessalonians 2:13; Matthew 23:38

Reviewing The New English Bible

Editorials

The Silent Millions

As MANY of us predicted, the election of a Roman Catholic president has precipitated a congressional and judicial problem of the first magnitude. It revolves about the administration-sponsored bill proposing billions in federal aid for education.

The President affirms the great need for adequate education. We agree, and we think that the need for more adequate education may be most desperate in the parochial schools operated by the Roman Catholic Church. It is, I think, a fact that cannot be disputed that in most of our states where Catholic parochial schools operate, no effort is made at all to seriously review the adequacy of teacher training and of curriculum standards in such schools. If many such schools were made to conform to public school standards, they would be forced to cease operation. (See *American Freedom and Catholic Power* by Blanchard, 1958, paper back edition, Beacon Hill, pp. 94-96.)

Again, we agree with President Kennedy on the need for more adequate educational opportunities for our Nation's children. But we vigorously disagree with him that the best way to do this is to raise and administer federal funds. We believe that local taxing units, city, county and state, can best determine their own needs and the ability of their citizens to meet those needs. They also can best supervise the distribution of those funds. Control ought to remain as close as possible to the source of revenue.

The Roman Catholic hierarchy, through Cardinal Spellman and others, have forthrightly addressed themselves to the issue. They generally favor federal aid to education—which we do not, in general—but only on condition that parochial schools benefit equally with public schools in the assistance granted. The Catholic hierachy profess to speak for 40 million American Catholics. They complain of their disenfranchised children, of parochial school children being assigned to second-rate citizen status.

The one thing that Catholic hierarchy cannot say is that they speak for the Catholic laymen of the United States. We are of the opinion that they do not know what their laymen think. The advice of Catholic laymen is not sought when official pronouncements are made by the Roman Catholic Church.

Today there came to my desk some written evidence that Catholic laymen are beginning to register their opinion. They want to speak for themselves. In a Baptist Press release dated April 2, 1961, these comments are attributed to Representative Frank Thompson (D., N.J.) in testimony before the House Subcommittee on Education: "I happen to be a Catholic and my mail indicates that more people of my faith oppose the hierarchy's position than support it."

Catholic parents are not asked their opinion about the establishment and support of Catholic parochial schools, elementary and secondary. Canon Law 1372 and 1374 inform them what the Church has decreed and it is left to local Catholic bishops and priests to enforce these canon laws.

It is not strange that 40 million first class American citizens have no voice at all, except the self-appointed voice of the Catholic hierarchy! If they were given a chance to freely express themselves, Catholic citizens would like to speak. And their voice might surprise the Catholic hierarchy. Can they not speak in "free" America?

Keep Them Awake

FOR THE BENEFIT of pastors of snoring parishoners I offer two helpful hints.

The first is movement. As long as a thing is moving it will attract attention. If a bird or even a butterfly finds its way into a church on a Sunday morning and flies around, the eyes of the congregation will follow it—even in the midst of the profoundest of sermons. The reason for this may be that the bird was moving and the preacher was not. A preacher leaping from sharp point to sharp point in his discourse at least has a fighting chance.

Another good weapon against sleep: the asking of a relevant question. The challenge to look for an answer tends to keep people awake. If a person begins to snooze in church, rather than poking him in the shoulder it is much more effective to poke him in the head by asking a question. A disturbing question is a good stout poke.—SIMEON STYLITES IN *The Christian Century*

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I Was Reading...

by the Editor

● a most interesting letter to the editor published in the April 25 issue of *Lutheran Standard*. Reader Mrs. A. C. Luehmann of Fulda, Minnesota, makes some pertinent remarks in regard to the use of public tax funds for the support of parochial schools. "If any church body wishes to dip its fingers into the public treasury, it should first contribute to its support . . . in taxation. It may be fairly pointed out that Protestant parochial teachers are paid a salary. This income in return produces for society. The Roman Catholic school system is served mainly by unpaid teachers. Money which might be used to help share the burdens of the community is free to be retained by the religious organization. A paid teaching staff for the 5 million Roman Catholic school pupils would contribute to the national economy a minimum of $4 billion in a federal income tax gain of not less than $53 million. This represents a deplorable loss to the local as well as state and national economies. I cannot but conclude that the burden of the religious sisters' poverty rests upon us all, since they and their church share in the benefits of the free democratic society but do not contribute equally to it. Roman Catholic laymen share this burden, but in the main, their parochial teachers do not. Any system that so escapes any obligation to support the democratic society should refrain from asking that society to support it."

● that according to *The Worker* of May 14, Robert Welch, a founder of the John Birch society, has praised Dr. Fred Schwarz, president of the Christian Anti-Communist Crusade. It could be a mark of distinction to be denounced by *The Worker*.

The same issue of *The Worker* exaltingly states: "The Cuban revolution is growing with breath-taking tempo. The creative zeal of the people freed by the Fidelista revolution of January 1, 1959, rid the country of the Baptista Wall Street-backed tyranny. It won the country complete sovereignty, cleaned it of semi-feudal relations forever by ending the big plantation system, and by giving the peasants land via the agrarian reform law. Virtually all the big, formerly foreign-owned industrial monopolies are now nationalized. All this has paved the way to the threshold of a great forward surge of a planned industrialization and an economy. Hence the revolution has entered its socialistic phase." We may well wonder how happy the Cubans are about this change? We have one answer in the tens of thousands of Cubans that are trying to flee their homeland.

● that now "junior size" children's church pews are available from the Ace Woodwork and Manufacturing Company of Geneva, Illinois. The small size pews are available in three sizes, constructed of oak, in a natural finish.

● that in 1961 United Jewish Agency, employing no outside professional fund raisers, expects to raise $72 million, which is approximately one half of the entire sum of money raised for foreign missions by all the Protestant churches of North America.

Roanoke (Va.) First Church Reports

A Protracted Revival

THE GOD of revivals still lives! It was in the fall of 1960, at the beginning of the Autumn Advance that the pastor and membership of the church became tremendously concerned about seeing a mighty visitation of God's power upon His people once again. No stone was left unturned by the way of prayer and confession in preparing our hearts for such a visitation.

We were able to secure Rev. James Chrispell as God's messenger for our meeting in October. At first it seemed that we were being defeated by lack of attendance, but we held on in prayer and faith. Prayer chains were formed, and we prayed around the clock. In a few days we saw a "crack in the wall." A person who had been backslidden for five years broke the ice, then the revival was on. From that day until now it has been wonderful what God has done for Roanoke. The revival continued on into the winter months with many souls being saved and sanctified.

Rev. and Mrs. Eldine Landis of the Indiana Conference were secured as workers for our Youth Week revival in February and the harvest of souls continued, with 78 persons plunging into the Fountain for pardon and cleansing. The Sunday following the revival services there were four at the altar. About two weeks later 18 more came without a sermon. Sunday after Sunday there was no need for preaching.

After much prayer and further preparation the church advisory board secured Rev. Grady Castevens, pastor of Emmanuel Pilgrim Church of our city (Roanoke), to serve as evangelist for our spring revival (April 10-19). From the very first service the seal of God proved to be upon the meeting. There was wonderful response throughout the meeting. A most heartening spirit of concern and cooperation existed between the Pilgrims and Wesleyans from the first to the last service. One could think that the merger of the two denominations had already been effected (as we hope it soon will be).

Night after night the church was filled almost to capacity with people who were hungry for God. They came to the altar of their own accord. They seemed to want a chance to seek God's favor. Notes of victory were heard throughout the meeting. On Sunday there were some 60 souls who prayed through. Wednesday evening two churches, Valley View Wesleyan and Emmanuel Pilgrim, called off their midweek service and joined us in the closing service. Again God met with us. In all about 75 souls sought and obtained forgiveness or entire sanctification during these services.

It might interest you to know that since our revival began last October we have received 34 into the church. We attribute the success to the fact that God's people spent long hours, even days and nights in agonizing prayer and waiting on God. Our God has taken notice of these cries that have gone up to Him, and through the mighty workings of the Holy Ghost has troubled the hearts of lost men and unsanctified believers until they became uneasy about their relationship to God.

O my friends, I am convinced that what God has done for Roanoke First Church He is anxious and waiting to do for every individual church who will pay the price for a heaven born revival that will settle the sin question and put us back into that place of blessing where God can use us in salvaging a lost world. I still believe, yes, I have proved again that II Chronicles 7:14 is the best prescription for revival.

Yours in faith for greater revivals,
Frank B. Dennard

THE NEW ENGLISH BIBLE

. . . AND CHRISTIAN EXPERIENCE
. . . AND THE GREEK TEXT
. . . ITS CHRISTOLOGY
. . . A FREE AND FAITHFUL TRANSLATION
. . . ACCEPT IT OR REJECT IT

. . . and Christian Experience

CLAUDE A. RIES

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THE PERFECT BIBLE (as far as translation is concerned) has not been written. Every new translation, especially those done by the combined labors of scholars, has made a marked contribution. Invariably the translation of some passages has caused questions. And it will ever be so, no matter how conscientious and sincere the intent may be to be faithful to the best available sources. *The New English Bible* is no exception to this. Thirteen years of careful scholarly study have resulted in a worthy contribution. The volume is distinctly English (certain words and expressions have little meaning for the American). It is on the whole a very readable version of the New Testament.

Shades of meaning, lost in the standard versions, are brought forth with illuminating clarity. The thrust of I John 2:2 is clearly seen in the translation: "He is himself the remedy for the defilement of our sins." A sense of a loss of warmth and kinship is felt in the translation of "friends" for "beloved" in II Corinthians 7:1 and a feeling of "watering down" in the translation of "consecration" for "sanctification" in Ephesians 5:26. On the other hand *The New English Bible* is rich in its careful portrayal of distinctive meanings of certain Greek words. While the translators have sought to deal with ideas primarily rather than words *per se*, they have recognized that words are conveyors of ideas.

From the standpoint of the deeper experiences of grace, we would point out a few choice passages. A number of words for "perfect" is used in the Greek New Testament and each of course with its significant meaning. These differentiations are not brought out in the Authorized Version or the usual standard versions. In Ephesians 4:12 we read in the place of the AV "perfect," the NEB "to equip God's people for work in his service," the idea "to fit for service" being the primary one in the Greek word used. In Revelation 3:2 another Greek word for "perfect" is used and translated, "work of yours completed in the eyes of my God," the idea being that their works are not filled full of God but rather of men.

The usual Greek word for "perfect" in the New Testament is *teleios*. The all-over meaning of this word has the idea of "bringing to full measure." (Compare Arndt and Gingrich.) Just what that full measure is, is generally seen in its immediate context. In Matthew 19:21 Jesus, replying to the young man's question "Where do I still fall short?" said, "If you wish to go the whole way, go, sell. . ." His lack of perfection is seen in not "going the whole way."

In James 3:2 "the man who never says a wrong thing is a perfect character." Perfection is seen here in the discipline of his speech. In James 1:25 the "perfect law" is the "law that makes us free." In I John 4:17 the "perfection of love" is "to have confidence on the day of judgment." In I John 4:18 "perfect love banishes fear." One of the most common usages for the word "perfect," *teleios*, is seen in its contrast to babyhood. The Apostle's almost constant cry in his epistles is to get out of babyhood spiritually and become a mature man in Christ Jesus. In Ephesians 4:13, 14, ". . . attain. , . to mature manhood. . . full stature of Christ. . . no longer to be children." The Apostle gives as the reason for his admonition and instruction in Colossians 1:28—"so as to present each one of you as a mature member of Christ's body."

In the use of the Greek word "holy" *(hagios)* and the three different Greek words for sanctification built upon that same root form, *The New English Bible* is discriminative. In I Thessalonians 5:23, "make you holy in every part." In Romans 12:1 where the offer of "your very selves to him" is made analogous to the ancient offering, the whole burnt offering, the offering is one "dedicated and fit for his acceptance."

The most frequently used Greek word for sanctification is *hagiasmos*. Greek verbal nouns ending in *mos* specifically denote process, a continuation. *The New English Bible* takes cognizance of this. So Hebrews 12:14 is translated, "aim at peace with all men, and a holy life," showing that the emphasis is not the coming into such but making a holy life one's life pursuit. Likewise in Romans 6:19 the yielding of your bodies "to the service of righteousness, making for a holy life." In I Thessalonians 4:3 "This is the will of God that you should be holy." The Apostle then goes on to show what a person holy in life and conduct does and does not do, especially from the body standpoint.

Another word for sanctification *(hagiosune)* is used and found in I Thessalonians 3:13, ". . . that you may stand before our God and Father holy and faultless when our Lord Jesus comes . . ." Here the word "sanctification" has reference to the resultant of the process of holiness in the life, thus at the consummation standing holy before our God and Father.

The third word for sanctification *(hagiotes)*, "share in his holy character" (Arndt and Gingrich), is found in Hebrews 12:10 where holiness by disciplining is so graphically portrayed. Our parents disciplined us as children but God "does so for our true welfare, so that we may share in his holiness." In other words, a certain phase of the holiness of God comes into our lives only through discipline.

There are a few translations which in our judgment are weak. The close of Matthew 5 is one of these. The last paragraph of this chapter shows the love attitude of God in the realm of His activity and tells His people that they should have the same love attitude in their sphere of activity. That love attitude is the test of perfection. *The New English Bible* translates Matthew 5:48, "You must therefore be all goodness, just as your heavenly Father is all good." Good, yes, but the issue of that goodness is love.

In I Peter 3:15, instead of "sanctify the Lord God in your hearts," we are

urged to "hold the Lord Christ in reverence in your hearts." This seems a weak translation for "sanctify," especially when we are commanded to "reverence" or "pay due respect to the earthly fathers." Should not a stronger word be used in reference to God?

The time-honored Scriptural address of "Beloved," a correct translation of the original, is now changed to "dear friends" in II Corinthians 7:1. Cannot an out and out sinner be a "dear friend"? The context here applies to Christians only. In such context alone does the Scripture use the term.

Since the Apostle Paul is strong in his usage of parallels, why not keep the four nouns found in I Corinthians 1:30 instead of making the last two into verbs? "You are in Christ Jesus by God's act." This is a good simplification of the thought. "For God has made him our wisdom; he is our righteousness; in him we are consecrated and set free." It would seem that our identification with Christ would make what He is, ours also: "wisdom, righteousness, sanctification and redemption."

In conclusion, we would remark that we welcome every honest attempt to render accurately the inspired truth of the Greek New Testament into our equivalent in English today. We appreciate the fact that the editors of *The New English Bible* have not sacrificed this for "catchy" present-day verbiage and such expressions as cheapen the worthiness of the greatest book ever penned, the Greek New Testament!

...and The Greek Text

WILBER T. DAYTON

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OUR CRITIQUE of the so-called *New English Bible* mainly concerns one basic matter. Does it faithfully convey the truth from the Greek text to the English reader? Or is there distortion and needless loss in the process of translation?

The translators do show remarkable insights in many passages and good skill in putting these truths into words that appeal to the modern reading public. For example, I Corinthians 13 avoids archaic and hard-to-understand expressions and comes to the point with stimulating English. Likewise, the great resurrection chapter, I Corinthians 15, is clear and forceful. The historical accounts leading up to and including the Passion of our Lord are, for the most part, very well done. Practical sections, too, tend to be fresh and pungent. Doctrinal teachings often reflect deep insights courageously expressed. Certainly much of the book can be read with genuine profit.

But it must also be remarked that there is a strong tendency toward free translation. While this is not always bad, it does become serious when it erodes or dilutes great truths. There is a legitimate desire to be fresh and different. And all translation involves interpretation—grasping the true Greek idea and expressing it in good English. But sometimes such interpretation and expression neglect the proper controls of grammar and vocabulary. An inference may be drawn that, though true in itself, falls short of the full Greek idea or misses the central point.

If one grants some liberty, John 1: 1-18 is delightful. It makes the incarnation so explicit and grace so practical without compromising the fundamental revelation. If any expression is weak, it might be "yielded their allegiance" (verse 12) instead of "believe on his name." Though it expresses a true aspect of faith, it neglects the dependence and receptivity of faith. John 3: 1-17 is very clear and forceful for the most part, though one might miss the highly expressive and quite literal "believeth on" in verse 16. Other samples, as Acts 1 and 2, most of Romans 6, Galatians 5 and 6, are well done and frequently are superior to other translations.

But there are disappointments too. The Sermon on the Mount departs too far from the literal. In each Beatitude the word meaning "for" or "because" is not translated. Too much is left to inference. If "How blest" is simply the elative force as the Hebrew idea "O, the blessedness of" (cf. Psalm 1:1), it may be a strength. Otherwise, we prefer the literal. In any case, the similitudes are weaker than in the older versions. "You are salt to the world" says less than the KJV and is less true to the original. It ignores the definite article which emphasizes our unique responsibility and power in the world, and is free in translating the rest of the phrase. In verse 14, light is treated the same way. In verses 15 and 16, the rendering is so free that it practically loses touch with the words and phrases of the original. While this may preserve the challenge and power for superficial reading, the "New Bible" loses much of its strength and charm for the student of the Word who loves to linger on significant details that unlock great truths when the translation is a faithful rendering of the original.

Some of the gems that have been memorized in a more literal and full form are paraphrased in dilution. See the Golden Rule (Matthew 7:12). It is concise and striking, but something is missing. The weaker word "consecrate" is used instead of "sanctify" in Ephesians 5: 25-27 and John 17:17-19. However, I Thessalonians 5:23 well says, "May God himself make you holy in every part." But Galatians 2:20 is more of a digest of interpretation than a faithful translation. The old translations are preferable. And why do they not dare to use the obvious word "perfect" in Matthew 5:48? Even the "Be ye" of the KJV is more in harmony with the Greek of the chapter than the new rendering. "Holiness" is only an "honest life" in Hebrews 12:11. And in 12: 14 "holiness" or "sanctification" is interpreted into "a holy life." However, this last does not clash with the context. But loose rendering nearly ruins Romans 8:28. And they tamper unsuccessfully with "righteousness of God" in Romans 1:17 and 3:21ff. The old is better.

In other instances, a little knowledge of the Scriptural use of vocabulary plus the KJV would give a truer picture than the more restricted aspect of the truth preserved in the new rendering. For example, see "flesh" and "spirit" in Romans 8. Also see Ephesians 4:22-24.

In conclusion, *The New English Bible* is stimulating and helpful as a version alongside others. But to depend on it as a replacement for the old would leave unfortunate gaps and create some wrong impressions, even on some very vital matters.

...and Its Christology

BERT H. HALL

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THE TOUCHSTONE of any Biblical translation is its faithfulness to the living Word as revealed through the Written Word. What portrait of Christ does *The New English Bible* present? Does the translation obscure or clarify the image of the Lord of Glory? Is it true that we have lost the "meek and gentle Jesus" for a modern stoic Christ?

First, let us examine the great Christological passages—John 1:1-14; Philippians 2:5-12; Colossians 1:13-20 and Hebrews 1:1-14.

John's Prologue evidences the typical modernization of *The New English Bible* as compared with the original Greek. Verse 1 is almost a paraphrase rather than a translation. Certainly it is not clearer to say, "When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was," than to say, "In the beginning was the Word, and the Word was with God, and the Word was God." The longer translation weakens the force of the Greek original.

In John 1:14 the new translation "came to dwell" is not nearly as forceful as the simple "dwelt."

Nevertheless, in spite of these weaknesses of construction, no violence is done to the full deity of Christ as revealed in the words of John.

The situation in Philippians 2:5-12 is not so definite. How anemic the translation of "Let this mind be in you which was also in Christ Jesus" becomes in the NEB—"Let your bearing toward one another arise out of your life in Christ Jesus!"

In Philippians 2:6 this reviewer sees definite compromise regarding the full deity of Christ. Literally the Greek may be rendered "Who, existing in the form of God, did not regard the fact of being equal with God a thing to be held on to." To translate these highly theological words carelessly as "For the divine nature was his from the first; yet he did not think to snatch at equality with God" gives the implication that Jesus was a lesser being seeking to usurp the throne of the Sovereign rather than being the Sovereign God himself. This is sheer Arianism in a modern dress.

As we look at the great passage of Colossians 1:13-20, the NEB translation is excellent. Here the full force of the Greek is preserved and Christ is given His rightful place as the Sovereign Lord of both creation and the Church. Since the Bible is a unity and consistent throughout, this passage could well set the tone for every other great Christological passage.

Likewise in Hebrews 1:1-14 the new translation clearly supports the full deity of our Lord. In this chapter the translators remain very close to the Greek original. In this they are to be commended.

Turning from the classical passage regarding Christology, let us note the translation of several key verses that speak of the deity of Christ.

The most glaring weakness is evident in Romans 9:5, a verse which both the RSV and the NEB completely obscure by recasting in order to make a doxology, "May God, supreme above all, be blessed for ever. Amen." The abruptness of a doxology at this point would indicate a definite constructional weakness as contrasted with a natural ascription of praise to Christ. Certainly Paul had no qualms about ascribing to Christ the designation of God (*theos*). It is, therefore, more natural and correct to translate the verse literally, "From whom Christ came according to the flesh, the one being above all, God, blessed forever. Amen."

To balance the ledger, we can turn to Titus 2:13 where the modern translators have kept the full force of the Greek both grammatically and theologically. "Looking forward to the happy fulfilment of our hopes when the splendour of our great God and Saviour Christ Jesus will appear." What a clear presentation of the Second Coming!

In Revelation 3:14, in changing the word "beginning" to "prime source," the NEB has clarified an obscurity that has existed since early church history. It is a recognition of Christ as existing before the created universe, not as one created even in the beginning.

In respect to Christ's humanity—as recorded in the Gospels, Hebrews 2, and I Peter—we find that the NEB presents the Christ who is "very man of very man." He is Jesus of Nazareth, one who loves and labors and suffers. "For since he himself has passed through the test of suffering, he is able to help those who are meeting their test now" (Heb. 2:18).

What can we conclude from examining the NEB in light of the high Christology of the original Greek and the great creeds? First, we wish more care had been taken in the translation of some crucial passages. If men are going to be brought face to face with the Lord of life by reading His revealed Word, there must be no sacrifice of the Lordship and Deity of Christ. Second, the translators must be credited with honesty and a minimum of theological bias. The fact that there seems to be no deliberate tampering with Christological passages weakens the charge of some that these men were motivated by a modernistic liberal prejudice. Finally, the doctrine of the Deity and Lordship of Christ is so firmly imbedded in the heart of the Scriptures that every translation will incorporate it without trying. Honest men will have to recognize and face the issue and in most passages the light will shine through. ●

Blessing of Obedience

Margaret Carlson

God gives His Holy Spirit,
To all who will obey;
Blessings follow as He tries us,
In this journey, day by day.

There is no other answer,
No other secret power;
We must obey, as soft He speaks,
Each moment, every hour.

At times I thought I knew the best,
But in myself, I had no rest;
Until I said, "My God knows all,
And I will answer now His call."

It was not easy at the start,
But He said, "I will not depart;
If you will only follow Me,
A blessed life I'll give to thee."

How good my Lord is—always true,
He's done what He has promised to;
And there are blessings yet in store,
As we obey His Spirit more.

...a Free and Faithful Translation

CHARLES R. WILSON

Professor of Bible and Theology, Houghton College

PARADOXICALLY, it seems, *The New English Bible* is said to be a faithful, that is, accurate, and, at the same time, free translation. The Introduction in this Bible contains the following statement: "Taken as a whole, our version claims to be a translation, free, it may be, rather than literal, but a faithful translation nevertheless, so far as we could compass it."

To use a very homely figure, this may sound like trying to read the gasoline gauge full, and, at the same time, empty. It is possible for the gauge to read full or empty, but how can it read both full and empty. Doubtless, this may be the naive appraisal which some will accord this new translation.

Method

The select panel of scholars from leading British universities, headed by Professor C. H. Dodd of Oxford, has explained this dual attempt of a free yet accurate version. These men endeavored to translate sentence for sentence rather than word for word. Using this principle they attempted to understand as accurately as possible what the entire sentence was saying by means of the original Greek idioms. Having ascertained this they endeavored to carry it over accurately into the English by means of English idioms. This carry-over involves a certain freedom or tolerance by reason of the impossibility of a word-for-word translation of the original Greek sentence into an English sentence. All translations reckon with this tolerance but this new translation makes this a basic principle applicable to sentence-for-sentence rather than word-for-word translation. However, this is not to say that there are no word-for-word translations in this version; rather, it is to say that there is a more basic principle of translation, namely, the sentence-for-sentence principle.

Resources

Two weighty evidences support this procedure by the scholars. One is that textual criticism has not stood still. New manuscripts have been discovered which are older than manuscripts used for the Revised text of 1881. Moreover, these manuscripts have been subjected to improved methods of criticism. The result has been that at the present time there is no critical text in the original which commands the same general acceptance as did the critical text used by the revisers in the Revised Version of 1881 and the American Standard Version of 1901.

The other evidence is the progress toward achieving a better understanding of the kind of Greek used by the New Testament writers. During the 20th century many thousands of papyrus documents in the popular Greek of the New Testament period have been discovered. These reveal a more flexible and freer language than had previously been allowed by Bible translators. Evidence of flexibility in the original permits greater freedom in translation.

Evaluation

Professor C. H. Dodd said in the London Observer, January 1, 1961, ". . . it is hoped that the new translation will do something to make the New Testament more generally understood, so far as understanding depends on language; to make it . . . as intelligible to our contempories as the original was to those who first read it in their own homely 'Common Greek.'"

The translation does exhibit an excellent understanding of the original but it also appears to exhibit the mediocrity of the contemporary English language and idiom. This does not affect faithfulness in translation but it does influence the quality of free translation. Right here is the strength of the King James Version. Its translation, in spite of the limited resources of that era, attained a remarkable stature, although at first it was sharply opposed.

The new translation has one remarkable quality which has been ably expressed by Cecil Northcutt, editor of the Lutterworth Press, England: "The new translation stands stripped for action as an evangelizing weapon—evangelization being its sole purpose." The New Testament is the "Euanggelion"—the Gospel. A translation that makes this idea central is in keeping with the emphasis of the New Testament itself.

Is the new translation evangelizing? The latest news from England is phenomenal. For the first time in history booksellers ordered a million copies of a book which no one had seen and concerning which no review had appeared—only to discover they had underordered. A new printing of a million more has been ordered.

Not since Billy Graham packed Harringay arena has religion made such headlines as it has with the publication of *The New English Bible*. Britain has been in a "religious ice age" if any country has been. However, Britain's major Protestant churches are using the most potent means of Christian evangelism—the Gospel in the contemporary Britisher's speech.

Reading this new translation in the light of this evangelistic mission is to read as the translators had hoped and prayed. "We . . . trust that under the providence of Almighty God this translation may open the truth of the Scriptures to many who have been hindered in their approach to it by barriers in language." ●

Theodore Roosevelt gave the following incident in an address delivered when Vice-President of the United States.

Dr. Adams was one of those very rare men with whose name one instinctively tends to couple the adjective "saintly." I attended his church when I was a little boy. The good doctor had a small grandson, and it was accidentally discovered that the little fellow felt a great terror of entering the church when it was vacant. After vain attempts to find out exactly what his reasons were, it happened late one afternoon that the doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the doctor's hand and gazing anxiously about. When they reached the pulpit he said, "Grandpa, where is the zeal?" "The what?" asked Dr. Adams. "The zeal," repeated the little boy, "why don't you know, the zeal of thine house hath eaten me up?" You can imagine the doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches.

—Bible Society Record, Sept. 1958

...Accept It or Reject It?

GEORGE E. FAILING
Editor, THE WESLEYAN METHODIST

THE WESLEYAN Methodist Church does not feel it necessary to officially accept or reject *The New English Bible.* It does feel it important to review and evaluate it. Several articles in this issue of THE WESLEYAN METHODIST attempt to do that, and those articles are written by men well-known to the church.

The Editor has read or scanned at least two dozen reviews in periodicals reflecting positions ranging from the ultra-liberal to the ultra-conservative. Moreover, he has read for himself large portions of *The New English Bible,* and in many cases has compared the text with the best Greek text. It has been an interesting and exciting exercise.

First of all, I recognize the need for new translations. Actually, however, revisions of the Greek text have not produced startling results in the last 75 years. But any student, at home with the Greek and keeping abreast of modern textual discoveries, will admit the occasional desire to do a bit of translating himself. Some (and I could name several in our denomination) are adept and skillful in this. To a reverent scholar, the Greek text is endlessly inviting. Greek words are full of color, replete with history, and often as exact in meaning as numbers in multiplication tables. Without a doubt in my mind, the many translations of the Bible made in the past 30 years, taken as a whole, have enriched the Christian believer. Moreover, and this is no small benefit, millions have read these new versions who could no more be persuaded to read again the staple and reliable King James.

In the second place, I do not fear new translations. I am aware of the fact that many (not all) of the scholars engaged in the preparation of both the Revised Standard Version and *The New English Bible* are liberal in their theological views. This is unfortunate, to say the least, for it must be clear to all that the view a person has of the Holy Scriptures will color both his approach to them and his translation of them. However, "the word of God is not bound" (II Tim. 2:9). And I cannot believe that liberal translators can successfuly mask the glory of Christ's person as revealed in the New Testament or entirely pervert God's plan of salvation as revealed therein. In other words, I believe that a soul made hungry for God could, by the Spirit, find enough help in any of these versions to lead him to a strong personal faith in Christ as Saviour and Lord. If Paul could rejoice that "contentious" preachers preached a saving gospel (Phil. 1:15-18), let us rejoice if somewhat inferior and even—in part—inaccurate versions announce afresh the story of Christ and His saving mercy.

Thirdly, I do deplore some of the liberties taken by the translators of *The New English Bible.* In their efforts at "thought" translation rather than "word" translation, they have made some changes, both in adding to and subtracting from the Greek text, that I find it hard to justify. For example, they have omitted "in spirit" from Matthew 5:3. I am completely unhappy with Matthew 5:6, "to see right prevail" instead of "for righteousness." Nor am I content with "Do not stifle inspiration" instead of "Quench not the Spirit" (I Thess. 5:19). Nor do I care for the substitution of "Jews" for "chief priests" (as the Greek has it) in John 18:15. And I think it was a major blunder to translate II Timothy 3:16 as "Every inspired Scripture has its use. . ." instead of "All scripture is inspired of God and is profitable for. . ."

The word of God is not shut up.
II Timothy 2:9—NEB

The translators have made some very commendable changes: "hemorrhage" for "issue of blood" in Matthew 9:20; "magic" (taken right from the Greek and more meaningful to us) rather than "sorceries" in Acts 8:11; "God's gift is for sale" instead of "the gift of God may be purchased with money" in Acts 8:20. And many others may be mentioned. I like very much the translation of the glorious resurrection chapter I Corinthians 15. John 4 is translated well.

But some changes or translations are not for the better, I am convinced. Why did they accept the evidence of a single manuscript and insert "javelin" for a stalk of "hyssop" in John 19:29? Why translate the Greek word for "demons" as "devils"? That is backing up into the 17th century! Why insert "Sunday" instead of the literal "first day" in I Corinthians 16:27? Why substitute "die" for "perish" in John 3:16? The Greeks had words for "die" and "perish," and "perish" was explicitly used. "Church" is sometimes translated "community," and "fellowship" sometimes becomes "the common life." These sound modern, if not modernistic.

In the fourth place, the idiom of *The New English Bible* is so British in quite a number of places that an American reader will have difficulty in understanding what is meant. For example, note "meal-tub" in Matthew 5:15; "monstrous" in I Corinthians 15:8; "sky" instead of heaven in Acts 2:2 and often; "base-born" for "fornication" in John 8:41; "this touched them on the raw" for "this cut them to the heart" in Acts 7:54; "twenty pounds" in John 6:7. Some of the translations strike me as indelicate and lacking dignity: "This is more than we can stomach" (John 6:60); "Shoot the net to starboard" (John 21:6); "pearls to pigs" (Matt. 7:6); "to those who put me in the dock" (I Cor. 9:3).

The New English Bible reads easily but, in my judgment, will never become a scholar's Bible, or a Bible to be used by the serious and analytic Bible student. There are no cross references given, either to Old Testament or New Testament texts. So much liberty has been taken with the words of the Greek text that the interpretation often given in text of *The New English Bible* seriously restricts independent Bible study.

Far from proscribing *The New English Bible,* we encourage its reading, but reading should be done in light of the purposes and limitations of the resultant text. For critical Bible study the American Standard Version remains unsurpassed for those who do not have knowledge of the Greek text. Perhaps there is need now for a translation produced by evangelical scholarship. There is little use to complain if we produce nothing better. ●

Dear Editor...

It Led Me to God

Someone from First Wesleyan Methodist Church, 4935 Greene Street, Philadelphia 44, Pennsylvania, very kindly sent me a year's subscription of your weekly publication.

There was an article in your March 29 issue that appealed to me so very much. I felt I must write to you and thank you for it, because it seemed to fit me, and led me last night, with Miss Richardson's sermon, back to the altar to be saved and with God. The article was "New Lights from Old Lamps." How beautiful the message of this article by Edward A. Angell, and how very true it is.

I just wanted you to know I read your weekly from cover to cover, enjoy it so much, but this one article helped to lead me back.

MRS. ETHEL FORD

The One Magazine

I am enclosing a check for the renewal of THE WESLEYAN METHODIST which I find the most spiritual and uplifting Christian magazine I have ever read. If I took but one, it would be THE WESLEYAN METHODIST.

MRS. LEONA KITTERMAN

Another Tract?

Your article "Don't Become a Victim of Love" is the most sane, beautiful and Biblical we have read. Will you by chance be printing this in tract form? It is a piece of literature which should be in the hands of every young person. Thank You.

REV. CHARLES BUTCHER
San Gabriel, California

The Great Healer

One night my little 5-year-old daughter awoke crying. When I went to her, I found that she had a very high fever. I became quite alarmed and frantic thoughts of whether to call the doctor, or what to do, raced through my mind. The fever seemed so high, however, that I was afraid to rely on anyone but the "Great Physician," so I put my arms around her and prayed. She said with the simple faith that comes only from the "greatest in the kingdom," "Jesus can help me. He helped the girl who was dead to come to life. He helped the ones who were blind to see. He can help anybody." She seemed to place herself right in with those Bible miracles. Right after I prayed I took her temperature, and found that it was 101 degrees. I was amazed because I had been sure it was higher than that. Then I felt of her body and *the fever was gone!* Praise God! He is the same yesterday, today and forever! (Mark 1:30-31).

MRS. RAYMOND HENSLIN
New Brighton, Minnesota

Send to Others

The letter of one M. Babcock attracted my attention. She has my sympathy that she is so busy she does not have time to read this very wonderful magazine.

If she is busy, she no doubt has a job. If she has a job, she is earning money and could just as well have enclosed another dollar and had this wonderful paper sent to some poor sinner friend for a whole year.

I am sending this paper to three loved ones, and I am not a Wesleyan Methodist.

A NAZARENE

ROBERT W. McINTYRE, General Secretary

Is Petting the Same Sin as Dancing?

A Christian high school girl, who does not dance, deeply troubled in conscience about petting, wrote to Dr. John R. Rice, editor of Sword of the Lord, as follows:

"Dear Brother Rice:

"I have just finished reading your booklet entitled *What's Wrong With the Dance?* and am troubled, and have been for some time, on something very similar.

"Several of us _____ High students have attended the _____ Bible Camp near _____, _____, and have come back to do our best to help others meet their Saviour. A young people's prayer meeting was organized and weekly we come in Christian fellowship for perhaps an hour or so. We have had one school night set aside as 'church night' and no school activity is to take place on that night. We have acquired the name of 'Church Gang' among the other boys and girls.

"Most of us girls room in town and have no place to entertain guests. A few of us go with boys from a nearby town who are also Christians and as we would like to talk awhile, we are forced to sit in the cars or go home without discussing the happenings of the week. We have chosen to sit out in the cars. Naturally the boys put their arms around us. I have a feeling that this is wrong. A feeling comes over me that I don't think I should have. All of the girls allow this and seem to think nothing of it. When I say anything to them about it, they look at me as though they thought I was getting rather stiff, although a few agree with me but, like myself, can't seem to break away from it. Do you think that I'm being just a prude or have I honestly interpreted what is right, but for fear of losing friends, cling to what is really wrong?

"Recently an argument arose between us and those who go to dances, etc. During the course of conversation they said that they'd rather dance than sit out in cars necking. There wasn't much we could say— I believe we were guilty.

"In your article you said that the dance was the mother of lusts. Are not our 'conversations' just as bad? Isn't necking as bad as the dance or have I misunderstood the meaning of the word? When I was in the seventh and eighth grade I attended a few dances at which I never experienced any excitement, but perhaps that was because I was too young.

"I don't regret giving up the dance. I have no desire to go to any now, but at times our points against it are lost when we do practically the same thing with a different background. We want to do what is right and it seems we are practically losing souls for Christ instead of gaining them.

"Should we refuse to do these things even if it means we will have only girl companions, or shall we go ahead, disregarding the future? Most likely within a year we will go with different boys. Will others respect us less because we allow such things, or will they have the same record, even Christians? When in years to come we meet someone we really care for, will the fact that we have let other boys put their arms around us make any difference in his care for us? It seems to me it would; am I too stiff? Does a boy repect and care for a girl more when she won't do these things?

"Please write if you have time, giving your opinion of the matter and send the names of any helpful articles that I could get.

"Yours in Christ,
(Miss)_____

"P.S. Upon finishing this letter I believe I know what I should do, but won't you please send your opinion anyway. And Brother Rice, we would appreciate your prayers for us that we may have strength, courage, and will power to do His will."

—Reprinted from "Sword of the Lord."

Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

The Siamese Twins of Evangelism

Personal and Group

PERSONAL EVANGELISM is as old as group evangelism. In fact, the two are the same age. And since their parentage is the same, they must necessarily be twins. Now if we may make bold to suggest that they are more than that—Siamese twins which cannot be separated—we will be on our way to a new era of soul-winning that will add realism to our slogan, Double in a Decade."

The most productive evangelistic campaign conducted by me during the past five years was in a church in which the laymen had long been organized into active witnessing teams. The pastor explained to me that the special meeting came just in time, for these workers were beginning to despair of seeing their contacts saved. Actually, they were doing a magnificent job. Had that meeting not been scheduled, the teams might have given up, disillusioned and disappointed, and, having tried and failed, might never have tried again. Or, they might have been led into the trap of leading the sinner to believe that his eternal salvation could be assured simply by assenting to a few pointed questions which would, presumably, make him a child of God.

It may well be true that unwise revival preaching sometimes demands more of a sinner than does God. This is unfortunate. But an anemic evangelism that demands nothing more of a sinner than a mental assent to a few Bible promises, bolstered by a worker's reassuring comment, "God cannot lie," may well be the more unfortunate of the two. If this were to become our method in doubling in a decade, we would lose all, for, as one sinner said, refusing to believe that salvation could be had so cheaply, "If that's all Christ died for, He paid too big a price."

A wise pastor will use both personal evangelism and revival meetings—not in competition, but in close co-operation—as he lays his long-range plans. He will readily admit that each has its weaknesses and its strengths, and each must constantly support and complement the other.

He will plan his evangelistic meetings far in advance, for effective evangelists who are called of God and especially adept at drawing the net are not easy to engage on short notice.

He will not become discouraged if his own altars are not as productive as he would like, remembering that while he may not be a gifted evangelist his ministry has its own strong points in preparing for revival.

He will organize his laymen into teams of two, to carry out a program of house-to-house visitation. Classes will be held regularly to prepare the people properly for this important work. (If he does not have a Men's Fellowship in his church, he will organize one immediately and begin there, following the example set by other men's groups in lay evangelism.)

He will recognize the fact that, as only a few ministers are gifted revivalists, so only a few of his members will be capable of actually leading souls into the Kingdom in the visitation program.

He will keep them encouraged by reminding them constantly that each has his own strong points as he ministers in the homes of his neighbors, preparing for revival.

He will be on the alert constantly for special talent among his people in leading souls to Christ, and will single these out for special visitation where he has reason to believe that sinners are under conviction, ready to repent and be saved.

He will tell his people over and over again that the one responsibility of every Christian is to witness to the saving and cleansing power of the gospel. In fact, when the term *witness* is used in its broadest sense, one has no other responsibility. The field of Chrisian service is covered completely.

He will tell them also, and with great emphasis, that one must be a witness before he goes witnessing, and that a Christian's first responsibility as God's ambassador lies in the area of his attitudes. This is basic, for a breakdown here renders further witnessing null and void. *What you are speaks so loudly that I can't hear what you say,* are the words of a sage. For this reason, one who lacks many of the gifts which seem so important in the vineyard of the Lord— *i.e.*, the ability to speak, sing, write, etc.— may be the most effective witness in an entire congregation simply because his attitudes express constantly his Christian life.

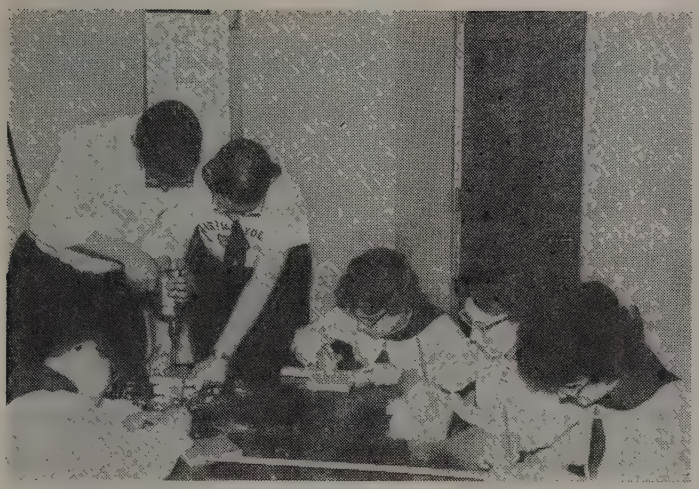
He will tell them that second only to his attitudes are the deeds of a Christian, if he is to be an effective witness for Christ. It is not only what he does openly to prove his adherence to the rules of Christian conduct, for at this point the Lord may say, *Verily, he hath his reward.* Rather, it is that which he does in the ordinary exercises of social intercouse that embraces the Christian ethic that counts. In this area he is closely watched and severely judged by sinners.

He will tell them that one who witnesses consistently in attitude and deed has earned the right to witness by word of mouth, and certainly should do it. The dumb spirit referred to in the Bible labors long and hard to defeat the verbal witness of Christians who have won the right to speak. And such Christians should be trained and organized to carry the gospel message to sinners.

And he will remember always that, ironically, another spirit, more evil than the first is constantly doing his best to get the weak and inconsistent to use a vicious tongue to tell the old, old, story. When he suceeds, these witnesses often sound headstrong, dogmatic, bigoted and intolerant; or hesitant, weak, and only half-sold on the gospel they represent. In either case, they disgust the sinner, hurt the cause, and bring reproach upon the fellowship of Christians to which they belong.

He will lay definite plans immediately for a practical, ten-year program of soul-winning—both personal and group evangelism—in a magnificent effort to assist his Christ to make the Great Commission a reality and his church to "Double in a Decade." ●

This article by Glenn Williamson, General Secretary of Evangelism of the Free Methodist Church, is taken from "The Free Methodist." It was "beamed" to Free Methodists. However, we feel this message will be a great value to Wesleyan Methodists and submit it for your careful consideration.

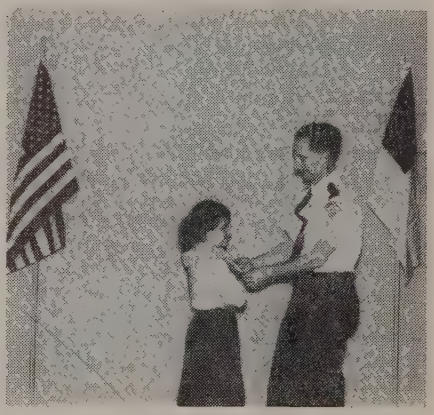


IN ACTION

ALTHOUGH the Christian Youth Crusaders became the official pre-youth program only last February 7, 1961, there have been several CYC groups functioning for some time throughout the denomination. Midweek chapter meetings have emphasized one of the four areas each week—religious and missions, educational, social, and physical. Pictured on this page is a CYC group of Crusaders and Cadets beginning their meeting with the pledges to the flags, and later busy at work with a handcraft project. This group is from the Avondale Wesleyan Methodist Church in Wayne, Michigan. The Rev. K. J. Hill is the pastor and CYC director.

HERE IT IS! PUT
THIS ON YOUR CALENDAR
CYC WEEK
September 24-30, 1961

Honor Council is a culminating point in the life of a CYC'er. This is a public meeting when CYC'ers are awarded their scarves, pins, and badges. The Heralds (Primaries) receive their missions, Bible and good-deed awards. The Cadets (Juniors) receive their pins for the various rank requirements covering the religious, educational, social, and physical areas. The Crusaders (Junior Highs) receive their badges (from a possible eighty) and rank awards. Badges cover Bible and missions subjects, as well as various other areas.



Cadet Being Scarfed

Honor Council is also a time for the presentation of awards and pins earned in CYC camp. All awards earned in camp this summer may be presented at an Honor Council in September during CYC Week, September 24-30. A group organized at the beginning of September will have time to register and be ready to receive their scarves and camp awards by CYC Week.

CYC IN ACTION. This can be your group next year!

Watch this page for the announcement that the manuals are ready. If you have further questions concerning the CYC program, please write to:

CYC
Department of Sunday Schools
Box 2000
Marion, Indiana

Lesson for June 25

Gideon's Unusual Army

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Judges 7:7-9, 15-23.

Golden Text: This is the victory that overcometh the world, even our faith. I John 5:4.

M God's Unusual Army. Judges 7:7-9, 15-23.
T God's Help Through a Youth. I Samuel 17:45-51.
W God's Help Through Enemies. I Samuel 23:24-29.
T God's Help Through a Noise. II Kings 7:1-11.
F God's Help Through Judgment. II Kings 19:32-37.
S God's Help Through a Woman. Esther 7:1-10.
S God's Ability To Deliver Me. II Timothy 4:14-18.

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Religious News

Ambassador to Burma Is Baptist Leader

WASHINGTON, D. C. (EP)—New U. S. Ambassador to Burma is John Scott Everton, Baptist minister and former professor of religion.

Everton, currently working with the Ford Foundation in New York, pastored the Central Baptist Church, Wayne, Pa., from 1937 to 1941. Although now a member of the Chattauqua (N. Y.) Congregational Church, he still holds ordination credentials with the American Baptist Convention.

Baptists, with a constituency of 600,000 in Burma, are the largest Christian group in that country.

'Deaconal Year' Appeal Draws 4,000 German Youth

BERLIN, Germany (EP)—More than 4,000 West German youth have thus far responded to an appeal by various regional Evangelical churches to serve a "deaconal year" in hospitals and other charitable institutions operated by the churches.

Almost all of West Germany's regional Protestant churches have made the "deaconal year" project a permanent part of their charitable and social program. It was originally initiated because of the acute lack of welfare workers and deaconesses both in Evangelical Home Mission institutions and parish organizations.

Protestant - Roman Catholic Students Meet

LOUVAIN, Belgium (EP)—Some 40 students and recent graduates from 25 countries and five continents gathered in Louvain, Belgium, last week under joint Roman Catholic-Protestant auspices to examine together the implications of modern scientific achievements for Christian witness. The meeting was sponsored by the World Student Christian Federation and Pax Romana, a Roman Catholic organization for students and intellectuals.

Italian Protestants Object To 'Discriminatory' Bill

ROME (EP)—A social security bill before the Chamber of Deputies here has been denounced by Italian Protestants on the ground that it gives the state the right to decide who should be considered ministers.

The bill for Protestant ministers would cover only 270 clegymen who have obtained government approval to celebrate civil marriages. Evangelical churches have 360 ministers who have been regularly consecrated.

A similar bill for Roman Catholic priests is before the Chamber. It would cover all of the 45,750 secular priests of the church.

Pass Anti-Smut Bill in Oklahoma Senate

OKLAHOMA CITY, Okla. (EP)—The Oklahoma State Senate has passed and sent to the House a bill making it a misdemeanor to publish, distribute or possess obscene literature.

The measure which would make a second violation a felony, directs county attorneys to bring injunction actions to halt sale and distribution of obscene material. If county attorneys fail to enforce the provision, the state attorney general is authorized to act.

An amendment adding the United States Supreme Court's definition of obscene literature to the measure remained in the bill as passed by the Senate. As originally introduced, no definition of smut was included.

Assemblies Report Bible School Gains

SPRINGFIELD, Mo. (EP)—Records of the Assemblies of God Foreign Missions Dept. show a gain of seven foreign Bible schools in the past year, bringing the total to 71.

Most recently opened are institutions in Haiti, Brazil, Bolivia, British Guiana, and Togo, Africa. Total enrollment in all foreign schools for the past year was more than 2,500.

The Bible schools usually are staffed by missionaries and national workers. Because of the withdrawal of Assemblies of God missionaries from Congo, the Bible school there is being operated by nationals. Six institutes in the Philippines and Mexico are also under national supervision.

Most of the native administrators in the schools are products of the Assemblies of God training program. The denomination seeks to prepare nationals for religious leadership in their own countries and cultures.

Because of the war activities going on in Indonesia, the Bible institute previously established there had to be closed this year. Its operation will be resumed if conditions permit.

Plan New Library at Fuller

The trustees of Fuller Theological Seminary, Pasadena, California, have ordered the preparation of working drawings for the proposed $500,000 library building for the Seminary campus.

The new library will provide ample shelf space for the Seminary's present over 71,000 volumes and will allow for expansion of their holdings to exceed 200,000 volumes.

Vote Graham Crusade in Columbus

COLUMBUS, O. (EP)—As a result of a vote conducted by the Columbus Area Council of Churches, Billy Graham will be invited to conduct a crusade here in 1962.

If he accepts—and his representatives have made several trips to the city to meet with church leaders—it will be an all-Ohio crusade with weekend rallies in major Ohio cities, culminating in a three-week crusade in Columbus.

Ask Dr. Laubach To Help Train Peace Corps

ST PAUL, Minn. (EP)—Dr. Frank Laubach, famed world literacy expert, has been asked to help train members of President Kennedy's proposed Peace Corps.

The world famous missionary and literacy training pioneer, whose teams have taught illiterate people in 101 countries to read 297 languages, said he regards the Peace Corps as an excellent idea.

But he sees a larger opportunity. "We ought to use the million American soldiers abroad and organize them for literacy and technical aid programs," he suggests, and says that churches, colleges and clubs should sponsor other technical experts abroad.

Plan Homes for 'Unwanted Teens'

PHILADELPHIA, Pa. (EP)—A church-sponsored foster home service for "unwanted teen-agers" is being planned by the Inter-Church Child Care Society here, assisted financially by the Presbytery of Philadelphia.

The homes, operated by two sets of willing parents, would welcome Protestant youngsters aged 13 to 18 who are not wanted by most foster parents because of their age, behavior or background. The homes would care for the youngsters on a rotating basis.

Name New Publicity Head

ATLANTA, Ga. (EP)—William P. Lamkin of Charlotte, N. C., has been named secretary of publicity for the General Council of the Presbyterian Church in the U.S. (Southern).

Formerly religion editor of the Charlotte *Observer*, he will replace Bluford B. Hestir, Jr., who will become the first layman executive secretary of the denomination's Television, Radio and Audio-Visuals (TRAV) Committee.

No. 1 Counseling Problem Alcoholism, Say Episcopal Clergy

NEW YORK (EP)—A recent survey of Protestant Episcopal clergymen throughout the country reveals that three-fourths of them consider alcoholism as the major problem in their counseling work.

Next in importance, the clergymen said, were family difficulties and personal crises. Their findings were reported in the May issue of *The Episcopalian*, national monthly magazine of the church.

In last place, among the matters Episcopalians bring to their priests, are questions about Christian doctrine, discipline, Biblical interpretation and liturgical worship.

Peace Corps Seen as Opportunity for Christian Witness

NEW YORK (EP)—The Methodist Board of Missions, hailing President Kennedy's Peace Corps as a "creative proposal," said it was a new pattern through which the denomination's young men and women "can make their Christian witness in this day."

"Let them call men and women to serious consideration of this work in a spirit of dedication and service," the board declared. "A truly Christian group at the heart of the Peace Corps can do much to provide the motivation, the sensitivity and the moral stamina such a large group will need."

Free Church Maps 77th Conference

Theme of the 77th annual conference of The Evangelical Free Church of America at Green Lake, Wisc., June 17-24 will be "According to Thy Word," as announced by Dr. Arnold T. Olson, president of the EFCA.

Major decisions facing the conference, Dr. Olson said, include final approval on a new headquarters site and building in Minneapolis, consideration of plans to build a $260,000 nursing care addition to the home for senior citizens at Holdrege, Nebr., and plans as well as faculty for a new junior college in Canada, announcement of financial plans for the denomination's new campus at Bannockburn, Ill., and a vote on affiliation with the International Federation of Free Evangelical Churches.

Church News

Commencement Exercises at Central Wesleyan College

Dr Stephen W. Paine, president of Houghton College, was the commencement speaker at Central Wesleyan College. Dr. Paine delivered the baccalaureate sermon, Sunday, May 28, and the commencement address Monday morning, May 29.

Dr. Paine, a native of Grand Rapids, Michigan, received his A.B. degree from Wheaton College in 1930. In 1933 he received the Ph.D. from the University of Illinois and in 1939 Wheaton College honored him with LL.D. degree. Dr. Paine has been a member of the faculty of Houghton College since 1933. He held the position of dean of the college from 1934 to 1937 and has been president since 1937.

Among the 48 graduates from C.W.C., there were five honor graduates. Gloria Jean Bell, valedictorian, graduated with summa cum laude honors. Hattie Crosby Calhoon, salutatorian, graduated with magna cum laude honors; and Jeanette Stamey, another college senior, graduated cum laude. From the high school class Berdena Fiskeaux graduated as first honor student, and Carolyn Kindschi graduated as second honor student.

Superintendents Tour Virginia Conference

At the invitation of Virginia Conference President Earl T. Gentry, and the Conference Board of Managers, a series of special rallies was arranged for the first week in May. Dr. Harold K. Sheets and the writer were privileged to participate in all the meetings, while Dr. R. D. Reisdorph, who had other commitments, joined the group later in the week. Wise planning on the part of those in charge was evidenced in that the rally points were so spotted that no church was a great distance from the center. Beginning at the western part of the State and moving eastward, services were held at Radford, Roanoke First, Minnie's Chapel, Altavista, Farmville, Newport News and Falls Church. The Superintendents scattered out on Sunday morning for engagements at three churches in the Washington, D. C., area.

A fine challenge was given at each church by the Conference President, with special emphasis on Operation Outreach. The Superintendents endeavored to unburden their hearts relative to such themes as "The Church" and "Personal Evangelism." All efforts were directed toward giving impetus and support to the place and importance of the Church, and the campaign of witnessing which is being promoted. Splendid goals have been established by this new conference, and pastors and people are inspired to a new ministry of soul winning.

Good interest and a fine spirit prevailed in all the rallies. Nearly all the churches were represented. It was heartening to hear expressions of loyalty to and appreciation for the Church and its leadership on all levels. There was observed a wholesome spirit of optimistic outlook, and a dedication to the task of strengthening and enlarging the borders of Wesleyan Methodism in this historic state.

While this our youngest conference is not without some of the usual problems of a new organization, yet there are many things to encourage. At the top of the list should be mentioned the spirit of revival in certain areas. Special note is in order concerning what God is doing at Roanoke First, where Rev. F. B. Dennard is pastor. For months this church has experienced continuous outpourings of the Spirit. God is at work in other areas, and the Virginia brethren are aware that there can be no effective substitute for spiritual power.

One cannot overlook the material progress of the conference. A lovely new conference president's parsonage has been purchased in Roanoke. Outstanding improvements, including a fine new dormitory, are being made on the Conference Headquarters grounds at Buckingham. Church buildings and parsonages are being built and acquired, while others are expanding their present plants.

President Gentry is rendering untiring leadership in this new conference. His people are faithfully working with him. These individuals, and this conference, need our prayers. Virginia is one of our most challenging fields. The Superintendents express thanks to the conference president, pastors and people for the warm fellowship of those days. Such local contracts give them the "feel" of the Church at work at the grass roots, and makes possible a deeper appreciation for our beloved Zion.—*B. H. Phaup, General Superintendent*

For This We Thank God

A year ago the Rochester church had two services on Easter, while this year they had a service at 8:45 and 11 each Sunday morning for four weeks concluding with Easter. This prevented overcrowding in the sanctuary and gave certain people opportunity to worship with us who would have otherwise been prevented.

A wide-awake congregation of about 90 was at the early service on Easter. Sunday school followed with 223 in attendance. The climax of the morning was reached when again the sanctuary was filled for the late service. Our ministry on Easter morning reached over 300. For this we thank God.

Three years ago March 1 we assumed a $15,000 mortgage and $5,000 in notes to help pay for the Spencerport church. The mortgage has been paid, plus $1800 on the notes.

In the month of March we had a gain of 25 in average Sunday-school attendance over a year ago—214 against 189.—*James Bence, pastor*

Rev. William Gale and Miss Alice Jones Wed

Miss Alice Jones, the daughter of Mr. and Mrs. Frank Jones of Watford City, North Dakota and the Reverend William Gale were united in marriage May 1, 1961, at the Watford City Wesleyan Methodist Church. Mr. Gale is president of Brainerd Indian School, Hot Springs, South Dakota, and Mrs. Gale has served four years as a teacher there. The ceremony was performed by the Reverend Gordon Cary, assisted by the Reverend Robert Vermilyea. Rev. and Mrs. Jerry Yellowhawk, recent Brainerd graduates, sang for the reception which followed the ceremony.—*Gordon Cary, pastor, Hot Springs, W. M. Church*

CONFERENCES and CAMPS

ALLEGHENY CONFERENCE—The Allegheny Conference of The Wesleyan Methodist Church of America will meet for its 118th annual session at the Campgrounds of the Stoneboro Camp Meeting Association, Stoneboro, Pennsylvania, Tuesday June 13, 1961, at 1:30 p.m. EDT. Rooms on the Grounds will be free to all, but each must supply his own bedding. Meals will be served free to all having official business with the conference. Visitors are welcome, but will be expected to provide their own boarding which may be had at the dining hall at $1.50 per day. Delegates' Credentials should be mailed to the Secretary by June 5 and Minister's Reports should be in the hands of the President by the same date. It is expected that ALL Ministers and Delegates attend the conference for the entire session. The first public service will be held June 13, at 7:30 p.m.

Friday, June 9 is designated as a day of Fasting and Prayer on behalf of the annual session. Let's observe it.—President H. C. Van Wormer; Secretary, Jos. B. Markey.

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—John 15:16

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ROCHESTER CONFERENCE of The Wesleyan Methodist Church of America will convene for June 27, 1961, on the Chambers (N.Y.) Campground. Address: R.D. 2, Beaver Dams, N.Y. Persons desiring to take examinations in the Course of Study before the Committee on Itineracy and Orders will please observe Standing Rule 3, on page 4 of the 1960 Annual Journal. We call the attention of the pastors to Standing Rule 9 and 10 to aid in making out their Statistical Reports. All Delegates' Credentials must be sent to the conference secretary, Rev. Wesley B. Nussey, 329 Wilmore Place, Syracuse 8, N. Y., not later than Monday, June 19, 1961. Information regarding room and board on the campground is published in Chambers Camp notices. These may be secured by writing to the camp president, Rev. I. Leslie Conley, 1101 Charles Street, Elmira, N. Y.

Let Friday, June 23, be a day of prayer for the conference and camp which will follow.—David A. Rees, D.D., President; Wesley B. Nussey, Secretary

SOUTHERN DISTRICT, Allegheny Conference Seventh Camp Meeting will be held at Glenwood Park, three miles south of Princeton, W. Va., on Route 21, and two miles right. Services begin Tuesday evening, June 20, and continue through June 29. Rev. William Ward and Rev. G. I. Norman are the engaged preachers. William Hash will have charge of the Music and Children's services. A full Schedule for the ministry of the Word includes services daily at 10 a.m., 2 p.m., 7:30 p.m. Accommodations offer lodging at 30 cents per night, and meals on the freewill offering plan. Bring your own sheets, blankets, and pillows. A cordial welcome is extended to all. Prayer is requested for true revival. For reservations write: Rev. James H. Cyphers, 511 Washington Avenue, Princeton, W. Va.

SALEM (Va.) CAMP MEETING, Interdennominational with Missionary and John Wesley emphases will be held June 15-25. Dr. Paul L. Kindschi of Marion, Ind., is the evangelist. "The Singing Schooleys" will direct the musical program. For information about rooms, rates, meals write Miss Mazie Wood, 208 Third Street, Salem, Virginia.—Earl T. Gentry, President

PROFESSIONAL COOKS WANTED

The Houghton College dining hall has openings for two professional cooks. Interested individuals should write Office of Business Manager, Houghton College, Houghton, New York.

General Evangelists

This listing of General Evangelists will appear the first issue of each quarter.

ARMSTRONG—C. I. and Wife (Missionary Evangelism. 401 Maxey St., Wilmore, Ky.
BANKER—Floyd, 2814 So. Nebr. St., Marion, Ind.
BLOOM—M. Catherine and Martha, Rt. 6, Spartanburg, S. C.
BUCK—E. P., 301 Charles St., High Point, N. C.
CARTER—Charles W. and Wife, 4308 S. Wigger St., Marion, Ind.
CHAPMAN—Howard H., West Chazy, N. Y.
CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
CLARK—H. F., Trailer City, Albert Lea, Minn.
DAY—Clair, Houghton, New York.
DeWEERD—James A., Box 267, Pennville, Ind.
DORSEY—John, Rt. 5, Chillicothe, Ohio
FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
HANLEY—(Mrs.) Irene, 5711 Westmoreland, East St. Louis, Ill.
HANSEN—Mrs. Eunice (Irvine), Box 283, Leesbury, Ind.
HARRIS—L. D. c/o Brainerd Indian Training School, Hot Springs, S. Dak.
HAWTHORN—George, 3088 Wadsworth Rd., Barberton, Ohio
HEER—Donald, 3704 S. Boots, Marion, Ind.
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
JOHNSON—Harry L. and Wife, Gillingham, Wis.
KENDALL—Stanley, 1411 Berry Blvd., Louisville 15, Ky.
KEY—Uen, R. 2, Central, S. C.
KIELTY—Henry, 66 Glendale Ave., Ottawa, Ont. Can.
KNOX—Willard F., 735 W. 3rd St., Anderson, Ind.
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa.
MATHERLEE—D. R., 152 Larkins St., Findlay, O.
McALPINE—R. O., Rt. 5, Winston-Salem, N. C.
McFARLIN—William and Wife, Gen. Del., West Terre Haute, Ind.
McINTYRE—S. J., 3925 4th Ave. S., Billings, Mont.
McPHERSON—C. R., Damascus, Ohio
MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
OATES—W. A., 855 1/2 W. Lombard St., Baltimore 1, Md.
PHIPPS—Neal, Hot Springs, S. Dak.
PHAUP—W. M., Asheboro Br., Box 66, Asheboro, N. C.
POMMEREHN—Earl G., 153 N. Bayly Ave., Louisville 6, Ky.
PROUSE—Willard G., Box 27, New Freedom, Pa.
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
ROUNDS—Roger, R. 2, Kirkville, N. Y.
SAVAGE—Elizabeth E., 2201 Marsh Rd., Wilmington, Del.
STANLEY—Harry E., Gen. Del., Coshocton, Ohio
STARK—Price P., 3516 South Boots St., Marion, Ind.
STOESZ—Lowell, 2435 Harriet Ave. S., Minneapolis 6, Minn.
STONEBRAKER—D. M. and Wife, 73 E. Pike, Indiana, Pa.
SUNDSTROM—George and Wife, 1109 S. West St., Shelbyville, Ind.
SUSURAS—Nick, 426 9th St., Greeley, Colo.
TRUEBLOOD—J. P., Hertford, N. C.
TURNER—H. H., 3019 S. Branson St., Marion, Ind.
UHLENDORFF—Lewis F., 4330 River Rd., N. W., Washington, D. C.
VANDERBUSH—Henry, Bushnell, S. Dak.
VESS—A. L., Rt. 2, Central, S. C.
WALLACE—Robert W., Franklin, Pa.
WARD—William, 1114 Tremont S. W., Massillon, Ohio
WILCOX—Leslie D., 1809 Young St., Cincinnati 10, Ohio
WIREMAN—C. L., Intercession City, Fla.
WRIGHT—W. F. and Family, Box 95, Findlay, O.
YOUNG—W. C. and Wife, R. 1, Liberty, S. C.

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N. C.
ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
BAILY—Miss E. Virginia, 934 Hill Ave., Hillmont, Salem, Va.
CHESS—Donald, R. D. 3, Greenville, Pa.
GILES—Miss Ruth, Hillsdale, Pa.
HANE—James H. and Evangeline, 905 West York, Enid, Okla.
HEISER—David and Mildred, Rt. 2, Culver, Ind.
HOSTETLER—Kenneth and Joyce, 592 Silver St., Marion, Ohio
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
SANKEY—Leonard, 54 N. Mercer St., Greenville, Pa.
YOUNG—Mrs. Golden L., 4523 South Harmon St., Marion, Ind.

Book Reviews

Order These Books from WESLEY PRESS, Marion, Indiana

THE GENESIS FLOOD by H. M. Morris, and J. C. Whitcomb, Jr. (Presbyterian and Reformed Publishing Co.; 518 pages; $8.95)

In many public school systems during the past several decades the evolutionary origin of man has been taught so insistently as the truth that it has become a dogma generally accepted. Textbooks rarely mention any disagreement on this point unless it is to ridicule the idea of special divine acts. So the Scriptural record, together with its account of Noah's flood, is commonly regarded as unscientific—just folklore or sheer fabrication. There are those in the Evangelical ranks who seek to accommodate the Scriptures to this commonly accepted viewpoint, feeling compelled by the "evidence" to grant the time scale which uniformitarian scientists demand for the sedimentary rocks and fossils, to accept the idea that Adam was created half a million years or so ago, and to accord the Deluge a place as some local flood which only affected the inhabitants of a limited region of the earth.

The authors of *The Genesis Flood* represent the opposite pole of thought. They believe that scientific data must be viewed in the light of what Scripture has to say, rather than vice versa, and that it is the interpretations of scientists rather than the facts of science which are in disagreement with a literal exposition of the Genesis account. The book is carefully organized. In the first three chapters are discussed the basic arguments for and against the idea of a universal flood during Noah's time. The next two chapters recount the history of the dispute between uniformitarian and catastrophic concepts of the earth's career, and deal with the geological evidences which support the latter. Next, a tentative Scriptural framework is proposed into which the facts of historical geology can be fitted. The concluding chapter discusses problems in Biblical geology, with primary emphasis upon difficulties in dating geological and archeological specimens. An appendix contains, among other discussions, a consideration of the probable data of the Deluge.

Deeply convinced that their viewpoint is correct, the authors handle their arguments in an objective and scholarly manner. Footnotes and references are plentiful. Opposing opinions are presented without distortion and with Christian respect. It is doubtful whether the flood-geology framework of interpretation which is proposed will be found acceptable by any great number of critical readers, because of deep-seated prejudices. However, the real value of the book lies in the mass of direct evidence brought to bear against the uniformitarian hypothesis—an unprovable thesis which by its very nature forbids any literal acceptance of the Genesis record. It is to be hoped that this point will carry in the ranks of Evangelical scholarship.—S. *Hugh Paine*

EXPLANATORY ANALYSIS of ST. PAUL'S EPISTLE to the ROMANS by H. P. Liddon. (Zondervan, 1961; 309 pages; $4.95.)

This is another valuable reprint from Zondervan. The material first appeared in notes distributed by the author to Oxford University students in 1875-1876. The book is exactly what the full title implies—a detailed analysis of each part of the epistle with copious exegetical notes, observations, and documentation. The notes are skillfully arranged so that the whole book constitutes one great analytical outline of Romans.

There is nothing else on Romans in print quite like this book. It combines the analytical method of book study and outlining

with thorough linguistic and exegetical study. Though some readers might feel that the Greek, Hebrew, and Latin are used too freely, the general pattern of the book is so obvious and helpful that one who knows only English could readily follow the discussion and grasp the main truths.

Doctrinally and exegetically, the book is, for the most part, unusually trustworthy. Wesleyan Arminians will especially appreciate the treatment of the "righteousness of God" as actually imparted to man. On page 85, for instance, the assertion is made and supported that there is no place in Scripture in which the righteousness of Jesus Christ is said to be "imputed as distinct from being imparted." The discussion of Romans 7 is interesting. It is helpful, though not entirely free from self-contradiction. The author changed some opinions between the early notes and later revisions. The work was published posthumously.

Much of the value of the book lies in its flexibility. It is like a handbook in that one can refer quickly to any passage and find a suggestive analysis and outline of observations. If he has interest and ability, in a few more minutes he can have before him an excellent summary of the linguistic and doctrinal implications in their proper setting in this greatest of all epistles. Many of our ministers and some laymen should profit greatly from this book.—*Wilber T. Dayton*

THE ADJECTIVE OF ANTIOCH by Rev. M. P. Krikorian. (The Message Publishing Company; 191 pages; $3.75)

Mr. Krikorian, "a consecrated man with a magnetic personality," is the son of martyred parents, born not far from the Apostolic Antioch and Tarsus.

Out of a warm heart he brings us a clear interpretation of what it is to be a Christian: "It is to believe in Christ. But that is not enough; we must follow Him in all things day by day to justify our belief in Him."

"If any man would be my disciple (would be a Christian) let him deny himself (let him say 'no' to himself) and take up his cross daily and follow me."

Quoting: "If the experience of being anointed with the Holy Spirit was so great a prerequisite to successful service, saving ministry, and victorious living in the life of Christ and His apostles, it is of the utmost importance that we understand what this experience of anointing is." He stresses that Christ must begin the life and He must control the life—our intellect, will, affections, and emotions.

This is a beautifully bound little book with a deeply spiritual tone. It would make an ideal gift. It is scholarly yet simple. I have been challenged to be worthy of the name "Christian."—*Marian Wilson*

MEAT FOR MEN by Leonard Ravenhill. (Bethany Fellowship, Inc., 1961; 129 pages; $2)

Leonard Ravenhill reminds one of John the Baptist in his "camel's hair and leather girdle" rustic treatment of truth. There's judgment in the book and this reminds us also of John the Baptist's alarming cry, "Flee from the wrath to come." There's a strong call to holy living, a cry of alarm at the sleepy church, a call to honest and earnest praying. No doubt about it, the book is "strong meat." It is not a book to be read by oversensitive and superficially cultured souls. The author's use of the invective and sarcasm somewhat detracts from a large body of much needed and conscience-probing truth.—*George E. Failing*

THE MINOR PROPHETS by G. Campbell Morgan. (Revell, 1960; 157 pages; $2.75)

The preacher and serious Bible student simply cannot go wrong by purchasing and reading a study such as this one. Dr. Morgan is careful of his facts, and there is present everywhere in these brief reviews of the minor prophets a feeling of nearness to God. Love and judgment alternate. These expositions have not been previously published in book form. The book represents an excellent value.—*George E. Failing*

STAND UP IN PRAISE TO GOD by Paul S. Rees. (Eerdmans, 1960; 117 pages; $2.)

At least occasionally preachers ought to read other preachers' sermons, and the sermon making genius of Dr. Paul S. Rees is recognized around the world.

In my own reading of this book, for example, I noted an excellent illustration on page 16, illustrating the tragedy of neglect. Then I penciled this sobering sentence on page 55, "It is as truly Christian to render to Caesar the things that are his as it is to render to God the things that are His." I was greatly impressed by the chapters "And Don't Forget His Anger" and "The Holy Spirit and the Church's Master." In the later chapter I have noted an excellent illustration on pages 71 and 72 and then I penciled this paragraph. "Pentecost came to the early Christians as a definite and drastic crisis in their career as Christians. They were searched, sanctified, humbled in one high hour of meeting with the Spirit of Christ. Other blessed hours followed, but this was decisive. It moved them over from the marginal waters to the central current of the stream of the Spirit."

This book will do more than edify; it will probe and inspire.—*George E. Failing*

CHRIST OUR EXAMPLE (Imago Christi) by James Stalker. (Zondervan, 1960; 332 pages; $2.95)

Some years ago I was teaching a brief review course on the life of St. Paul and used as the text for the course Stalker's "Life of St. Paul." That book is small in compass but I found it exceedingly meaty, both in facts and in spiritual inspiration. This book is another classic from the same inspired pen. The book is modestly priced and the message is extremely worth while. An over all view of Christ's life, such as this one given by Stalker, gives a person a new appreciation for the person and work of Christ.

This is no mere harmony of the life and works of Christ. Christ's example is studied. He is presented as "a Man of prayer," as a "Student of Scripture," as a "Worker," as a "Philanthropist," as a "Winner of souls," as a "Preacher," as a "Teacher." There is something warmly spiritual and elevating about the writings of James Stalker.—*George E. Failing*

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES by Frank S. Mead. (Abingdon Press, 1961; 272 pages; $2.95)

With painstaking care, Dr. Mead has collected in one extremely useful volume a summary of the history, doctrines, organization and present status of all the significant denominations in the United States. Great care has been taken to collect the latest and most authentic data available. The author has endeavored to be as objective as possible. The 260 religious bodies covered in this volume are arranged alphabetically. Bodies of similar names or doctrines (such as Adventist, Methodists, or Baptists) have been grouped together for quick comparision. The book is well indexed and has adequate bibliography. Included is a table of church membership in the United States. This book represents an excellent value and is really indispensable to those who wish to have such an encyclopedia of denominitional information in a single book.—*George E. Failing*

A QUEST FOR SOULS by George W. Truett. (Eerdmans, 1917; paper; 379 pages; $2.45)

George W. Truett is said to have been "one of the most notable figures in the twentieth century." Another remarks that "Dr. Truett was the most effective preacher I ever heard and the most inspiring Christian I ever knew." These may sound like overstatements, but the reading of the first chapter in the book, "Unoffered and Unanswered Prayer," will assure the reader that he has made no mistake in his purchase. Beyond doubt, Dr. Truett had the gift of capturing the heart and stimulating the will to action. There is personal warmth in these pages, and a ceaseless passion to love and win the lost. Highly recommended to pastors who aspire to be evangelists in their own pulpits. —*George E. Failing*

EFFECTIVE READINGS for SPECIAL DAYS and OCCASIONS by Professor Laura S. Emerson (Zondervan; 118 pages; $1.95)

This book should be of real help to those who plan special church programs as well as to those who give readings in public. The 44 selections are well chosen and carefully edited. Each one carries a message of genuine value.

Women's groups in particular will find this little book very serviceable. Most of the readings, however, if not all of them, will appeal to men also.

Professor Emerson has done an excellent piece of work in compiling this book. One only wishes it could have been bigger so that even more of such inspiring messages might have been presented. I hope that the volume will have a wide circulation.—*Allen Bowman*

BUNYAN'S CHRISTIANA'S PROGRESS For Devotional Reading, simplified by Clara E. Murray. (Baker; 84 pages; $1.50)

Bunyan's Christiana's Progress is very interesting. I was not aware that such a book existed and am glad I found it. It makes an excellent follow-up to Pilgrim's Progress. If you have read about Pilgrim you want to know how his wife fared after he started his journey to the Celestial city without her.

—*Ruth Bowman*

THE CROSS THROUGH THE OPEN TOMB by Donald Grey Barnhouse. (Eerdmans, 1961; 152 pages; $3)

It is always interesting, often exciting, to read after Dr. Barnhouse. His messages have simplicity and point, and often beauty. However, Dr. Barnhouse is such an ardent advocate of eternity-long forgiveness ("When a person trusts in Christ, God justifies him in his entire personal history, so that when a man is saved he is saved from his past his present and his future") that Arminians constantly find the work supplementary to rather than explanatory of Sacred Scripture. The chapter on "Falling Into Grace" is especially illuminating—and distressing. One feels that God's children are closer in heart than such writings would seem to indicate.

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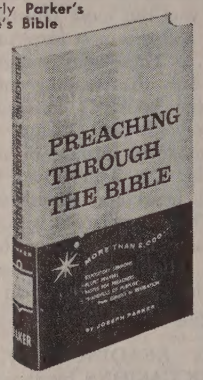

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PUBLICATION SCHEDULE

June	1959	Matthew 1-7	Vol. 18
June	1959	Matthew 8-16	Vol. 19
July	1959	Matthew 17-28	Vol. 20
Aug.	1959	Mark - Luke	Vol. 21
Sept.	1959	John	Vol. 22
Oct.	1959	Acts 1-12	Vol. 23
Nov.	1959	Acts 13-19	Vol. 24
Dec.	1959	Acts 20-28	Vol. 25
Jan.	1960	Rom. - Gal.	Vol. 26
Feb.	1960	Eph. - Rev.	Vol. 27
Mar.	1960	Index	Vol. 28
Apr.	1960	Genesis	Vol. 1
May	1960	Exodus	Vol. 2
June	1960	Lev. - Num. 16	Vol. 3
July	1960	Num. 17 - Deut.	Vol. 4
Aug.	1960	Josh. - Judges 5	Vol. 5
Sept.	1960	Judg. 6 - I Sam. 18	Vol. 6
Oct.	1960	I Sam. 19 - I Kings 14	Vol. 7
Nov.	1960	I Kings 15 - I Chron. 9	Vol. 8
Dec.	1960	I Chr. 10 - II Chr. 20	Vol. 9
Jan.	1961	II Chr. 21 - Esther	Vol. 10
Feb.	1961	Job	Vol. 11
Mar.	1961	Psalms	Vol. 12
Apr.	1961	Proverbs	Vol. 13
May	1961	Isaiah 26	Vol. 14
June	1961	Isaiah 27 - Jer. 19	Vol. 15
July	1961	Jer. 20 - Daniel	Vol. 16
July	1961	Hosea - Malachi	Vol. 17

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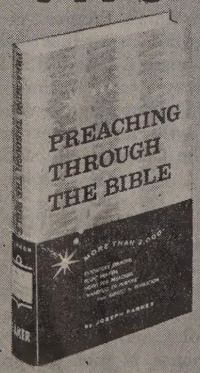

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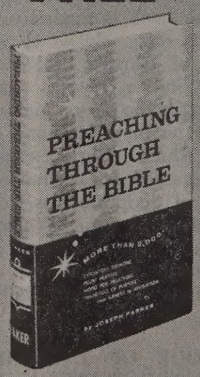

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